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fruits of the gospel springing up on heathen shores. And you then inquire "What can be done, or what should be attempted by Christians at home, and by missionaries, to make sure henceforth of having Peace go hand in hand with the gospel over the whole earth?" A question of the utmost importance, involving the glory of God, and the promotion of His kingdom on earth. What can be done, and what should be attempted, is one and the same thing. I have no doubt, if all Christians shall determine that the Gospel and Peace shall go hand in hand throughout the world, it will be so. When the leaders of God's hosts on earth, and all who have enlisted under his banner shall honestly desire the universal reign of Peace, they will make this a special object of prayer. They will plead for it with deep humility, fervent desire, strong faith. And in answering it, He will cause them to co-operate with Him in fulfilling his designs,—his desires. What these designs are we well know, for He has told us. Hear Him by the mouth of His prophets:—"Out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough-shares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." "And they shall sit every man under his vine, and under his fig tree, and none shall make them afraid." See Isa. ii, xi., Zachariah ix. 9, 10. That his people may cheerfully co-operate with Him in bringing about this glorious era, this reign of universal Peace, God will pour his Spirit so copiously upon them that the standard of piety will be *primitive*. Ministers and Christians will see and realize the amazing inconsistency of advocating war. Ministers of Christ will study the subject as they have never done. They will preach upon it. Christians will cultivate the things which make for peace. They will speak on the subject as they meet together. It will soon come to be incorporated into the covenant of every truly Christian church. In a word, the subject of Peace will take so deep a hold of the Christian community that the State will be affected. Men of Peace will be elected to offices of civil trust; and thus wars will become so unpopular, that there will be little to fear from this source. Thus the church of Christ has it plainly in her power to control, in our country, public sentiment in relation to one of the greatest evils on earth. What a fearful responsibility has God thus laid upon his church. May He enable all his people to feel this responsibility, and discharge the obligations thus devolving upon them so that they may give up their account with joy.

The Lord greatly succeed you, my dear Sir, in all your well-directed efforts to subserve this precious cause.

Yours in the labors of the Gospel of Peace, J. S. GREEN.

THE SOLDIER'S PROSPECTS FOR ETERNITY.

To the Friends of Missions:

We profess to regard the last command of the ascending Saviour, "Go ye into all the world, and preach the gospel to every creature," as no less really binding on ourselves than it was on the primitive disciples.

Now, there are, according to computation, in the different kingdoms and empires of Europe, some four millions of soldiers, to whom the Gospel of Christ, in its purity and redeeming character, is not extended. True, they are extensively under the instruction of chaplains called Christians; but it is also true that those chaplains are subalterns in the army, and by

oath bound, in obedience to their superiors, to exercise their functions in conformity to the laws of war as supreme. It is equally true and obvious, that the laws of war are diametrically opposed to the moral law, and the maxims of the Gospel. For, while the Law says, "Thou shalt not kill," and the Gospel says, "Until heaven and earth pass, not one jot or tittle shall in no wise pass from the law," the trade of a soldier is homicide. The commander-in-chief of an army is bound by a sacred oath, to annoy the fictitious enemy of his nation by all the means placed within his power; and all the subalterns and privates are, in like manner, individually bound to obey the orders of the officers that may from time to time be set over them. Servile obedience to martial law—to *such* law,—is the paramount rule of the soldier's life, and of the chaplain's instructions; for all his religious teaching must be conformed to this law. To this he is sworn by his Christian faith!

Now, can a chaplain, consistently with the laws of war, inculcate the pure principles of the gospel? "Love your enemies. Do good to them that hate you. Avenge not yourselves. Overcome evil with good." How can he pray, "Forgive our trespasses as we forgive those who trespass against us? For, if ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses." These prime laws of Christianity are necessarily excluded from the army; and the effect is too obvious. The army, of course, becomes the hot-bed of vice; and the summing up of its Christianity is little better than what was inculcated in the Crusades of the twelfth and thirteenth centuries, that the surest passport to heaven consists in being slain in battle, stained with the blood of an enemy.

Seldom, if ever, has paganism itself inculcated dogmas more absurd, or spread abroad vice and devastation with a more unsparing hand. And yet we find at the present day, in the heart of Christian Europe, some four millions of men, bound under this more than pagan delusion; taught that they are not at all responsible for the moral character of the work in which they are engaged, and waiting only the fiat of the State to imbrue their hands in each other's blood, and rush precipitately to their final doom! Alas for them; it will be found in the great day, that the State cannot answer for the officer, nor the officer for the soldier. "Every one of us must give account of himself to God."

This theme, always important, becomes of unusual and thrilling interest from the present position of European affairs. As in the former crusades which cost Europe millions of lives, the strength of the nations, this war is, ostensibly at least, for the privilege of the Greek Church to worship at Jerusalem and at Bethlehem with equal privileges! And must such a demand set all Europe on fire? May we not rather say, it is just this war system that "sets on fire the course of nature," itself being "set on fire of hell?" Oh Christendom, well might "shame burn thy cheek to cinders" for the prostitution of the sacred name of Bethlehem, with all its hallowed associations to such a purpose!

But, friends of missions, to you the appeal is made. What can be done in such an exigency? The law of nations, and the laws of war, are environed around by bristling bayonets, sharper than a thorn-hedge. Allied civil and ecclesiastical despotism holds the soldiers in this bondage and delusion by their own strength. And is there no remedy even in the gospel for this wrong? The voice of the world, and even the voice of the church, on both sides of the Atlantic, would seem to answer, no, and adduce Scripture in defence: "Submit yourselves to every ordinance of man for the Lord's sake. Let every soul be subject to the higher powers. . . . Ye must needs be subject . . . for conscience sake. Teach them to be subject to principalities and powers, to obey magistrates." These words, it is true, are in our Bibles; but rightly understood, do they invalidate the precepts of forgiveness, or annul individual responsibility? Is it true, that when the Redeemer "ascended on high, led captivity captive, and received gifts for men," he furnished no antidote against the evil of international war?

This inquiry may perhaps me made the theme of a future number.

Castleton, (Vt.) July 18, 1854.

B.

AN ADDRESS ON PEACE.

From a document with this title, "issued by the Yearly Meeting of Friends for New England," we make the following extracts, as particularly appropriate to the times, and deserving of earnest attention from all Christians at the present crisis.

The humble believer in Jesus desires and earnestly seeks to be redeemed from evil. He desires that the hard and stony heart may be taken away; that he may have a heart of flesh, a heart to feel for other's woes, a heart to sympathize with other's sorrows; that, instead of hardness or malice towards any, pure love to all may prevail within him, love that worketh no ill to his neighbor, love that is, therefore, the fulfilling of the law. Rom. xiii. 10. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Matt. v. 44. These commandments are practical in their nature, and obligatory upon us.

After many years, in which the blessings of peace have, to a great extent, been enjoyed by the principal nations of the world, we are pained from across the Atlantic with the sound of war, and war wide spread and desolating, in which several of the great nations of Europe are engaged. "Every battle of the warrior is with confused noise, and garments rolled in blood." Isaiah ix. 5. Already do we realize in the history of recent events, the truth of this scripture. Already are cities laid waste, and the dwellings of the peaceful inhabitants destroyed. Already are multitudes of unoffending people subjected to the awful miseries of war. Not only men, who were perhaps in the peaceful pursuit of their daily avocations, but the tender mother, with her helpless infant and innocent children, is driven homeless out upon the world by the dreadful operations of war; or perhaps they themselves, involved in the destruction of their dwellings, are left to form a part of the ruin which marks the spot, only a short time before, their peaceful home. What are the feelings which the thought of scenes such as these should excite in every human breast? In the ranks of the invading army how many